

THE  
HAVEN OF THE AFFLICTED.

A  
SERMON  
PREACHED IN THE  
CATHEDRAL CHVRCH  
OF GLOVCESTER

Aug. 10. 1613.

BY  
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*in Oxford.*

PSAL. 119. 71.

*It is good for me that I have been afflicted, that I might  
learne thy statutes.*



AT OXFORD,  
Printed by Joseph Barnes. 1613.



TO THE RIGHT REVEREND  
FATHER IN CHRIST MILES

SMYTH, BY THE DIVINE PRO-  
VIDENCE L. BISHOP OF  
GLOUCESTER GRACE  
AND PEACE BE  
MULTIPLIED.

RIGHT REVEREND,

**H**is little Sermon preached  
by your Lordships appoint-  
ment in the chiefe Cittie of  
that Shire, wherein I first  
drew breath, now seeth the  
light. The religious desires  
of some of my Countrymen there, wishing,  
that what I then uttered might not through  
oblivion perish in the aire, have brought it  
forth. Now they, who heard it, may record it;  
they who heard it not, may read it; all, I hope, wil  
be satisfied. My then endeavours were to arm  
my selfe, and that devout Auditorie with pati-  
ence against the day of affliction; that day,

The Epistle

which we must looke for, if we be the sonnes  
of our Heauenly Father. S<sup>t</sup> Hierome in his E-  
pisle to Eustochium hath these words: *Quis san-  
ctorum sine certamine coronatus est? Quare, & in ve-  
nies singulos adversa percessos; Iulius Salomon in de-  
litijs fuit, & forsitan ideo corruit:* Who of all the  
Saints was ever crowned without a combat?  
Seeke, and thou shalt finde, that every one of  
them suffered aduersities; onely, Salomon was  
 lulled in delights, and therefore perchance hee  
perished. It is but F O R S I T A N, perchance he  
perished. His booke called Ecclesiastes, or the  
*Preacher*, argueth his repentance, and perswa-  
deth me of his remission and salvation with the  
L O R D. And why might not Salomon in his  
time be, as many in our time are, inwardly *in*  
*conscience* for sinne afflicted? It's true; the *stone*  
hath no honourable place in a faire building vn-  
lesse it be much hewed and hammered; neither  
can wee the liuely *stones* of Christ's Church haue  
any place of credit in the Celestiall building vn-  
lesse we, like the chiefe corner *stone*, Christ him-  
selfe, bee hewed and hammered with aduersitie.  
To the patient enduring whercof this little  
Sermon

Dedicatore.

Sermon hath a desire to perswade. Giue it  
(*My good Lord*) your fauourable countenance,  
that it may cheerefullly goe abroad: and the  
Author of it shall heartely wish to your L.  
such encrease of grace and honour, with a  
daily influence of blessings from Heaven  
vpon your gouernment in the Church. *From*  
*my Study in CORPVS CHRISTI COLLEGE*  
*in OXFORD, August 27, 1613.*

YVR. LORDSHIPS'

SEBASTIAN BENEFIDI.

August. Enarrat. in Psal. 97. Vulgat.

**Q**uid sibi volant tubæ ductiles? .... Ductiles tubæ  
Quæ sunt, tundendo producuntur. Si tundenda,  
ergo vapilando et itis tubæ ductiles, ad laudem Dei pro-  
ductæ. Sic cum tribulamini proficiatis, tribulatio tunsió,  
profecitus productio est. Tuba ductilis erat Job, quando  
repente percussus tantis damnis & orbitate filiorum, tun-  
sione illa tanta tribulationis factus tuba ductilis, sonuit:  
Dominus dedit, Dominus abstulit; ----- sit nomen  
Dominii benedictum.

THAT IS,

**V**Vhat is meant by those long trumpets? Long  
trumpets are of brass, and are by hammering  
lengthned. If by hammering, then by beating you shall  
be long trumpets, lengthned to praise God. If, when  
you are afflicted, you profit, your tribulation is your  
hammering, your profit that cometh thereby, is your  
lengthning. Job was a long trumpet, when hee was sud-  
denly striken with the losses of his substance and chil-  
dren. Being made by that hammering of so great a tri-  
bulation, a longe trumpet, he sounded out: The Lord  
hath giuen, the Lord hath taken away, ----- blessed be the  
name of the Lord.



### AMOS 3. 6.

Shall there be evill in a city, and the L O R D hath not done it?

**C**hristian profession is by the Ho-  
ly Spirit, *r. Cor. 9. 24.* &c., *Heb. 12.*  
*r.* resembled to a race. The run-  
ners in this race are the profes-  
sors of Christianity, men & wo-  
men, of all ranks, all Christians. \* *Stadium est*  
*Vnde al runne, non pedum celeri-* *hec vita mortia-*  
*tate, sed virtute, pietate, fide: our* *libus; hic conies-*  
running is, not by swiftnesse of foot, but by vertue, pie-  
ty, and faith. And we runne for a price. The price is a  
crown. No \* murrell, no ovall, no evill, no triumphal, no  
obsidional crowne; no such crowne, as worthy championos  
of old contended for; no crowne of grasse, no crowne of  
olive, no crowne of oake, no crowne of gold. All these were  
vile and contemptible in regard of the crowne, which  
we run for. They were all transitory and corruptible;  
but the crowne which we runne for, is a crowne of eter-  
nity. S. Peter in his *r. Epist. chap. 5. ver. 4.* calleth it *τὸν ἀ-*  
*μορφὴν τῆς δόξης σπαρον*, a crown of glory, that fadeth not.  
S. Pawle, *r. Cor. 9. 25.* calleth it *τὸν στεφανὸν δοκτορῶν*, an in-  
corrumpible crowne. Now the place where we runne for  
this:

*Hieron. ep. ad.*  
*Eustochium.*  
*A. Gellius*  
*N. B. Attic. libr.*  
*S. cap. 6.*

\* Magnis inimicorum circumstātū  
agrinib; hostiū plena sunt omnia.  
Hieron vbi. Iuprā.

\* Gen 3.14.

this incorruptible and never fading crowne is, *civitas  
huius mundi*, the city of this world. Here we \* meete  
with many stops; many lets, many hinderāces. Temptations  
vpon temptations do even swarne before vs,  
behinde vs, beside vs, round about vs. Temptations of  
prosperity, temptations of adversity, temptations of  
heresie, these stand in the streets, like <sup>a</sup> the flaming  
sword, to stop our way to Paradise.

The greatest obstacle or impediment, most likely  
to overthrow vs in this race, is the temptation of the  
crosse, the temptation of adversity. The godly man, he  
<sup>b</sup> 1. Tim. 4.8. who dieth <sup>b</sup> promises as well of the life that now is, as  
<sup>c</sup> Deut. 28.1. of that which is to come, as well <sup>c</sup> corporall, as spirituall, if  
&c. he be depressed and kept vnder in disgrace and misery,  
Lev. 26.3. &c. while the wicked man before his face is highly advā-  
ced to honour & preserment, how is he discouraged?  
how discomfited? With this temptation was Da-  
vid exercised. For when he saw the prosperity of the  
wicked, and considered, that they were not afflicted like  
other men, that they increased in riches, that whatsoever  
they took in hand, it went well forward; his feet were almost  
gone, his steps had well-nigh slipt. It is his owne confes-  
sion, Psal. 73.2. Did this temptation so farre prevaine  
<sup>d</sup> AA. 13.22. with David, <sup>d</sup> a man after Gods owne heart? How shall  
the rest of the Godly withstand it? Behold for them an  
anchor, able to keep them, that they be not overwhel-  
med with the waues of this temptation; even the words  
of my text,

*Shall there be evill in a city, and the L O R D hath not  
done it?*

Here

Here are seaven interrogations together without any interruption. This is the seaventh , and is like the rest. It beareth the forme of an Interrogation , but is for matter a vehement Assertion. It's vsuall with the Scriptures then to propound a matter by way of question, when they will most of all affirme it. Gen. 18.14. the L O R D saith to Abraham: *Is any thing too hard for the L O R D ?* It is as if he had said; al things are easie with the L O R D ; there is nothing impossible, nothing too hard for him. Mar. 12.24. Iesus answering the Sadduces said vnto thē, *Doe yee not therefore erre, because yee knowe not the Scriptures , neither the power of God?* It is, as if he had said: doubletlesse yee therefore erre because yee knowe not the Scriptures , neither the power of God. 1.Cor. 10.16. S<sup>c</sup> Paul saith, *The bread which we breake, is it not the communion of the body of Christ?* It is, as if he had said: *The bread which wee breake is the communion of the body of Christ.* Many other places of like nature I might produce: But by these wee see, that an Interrogation vseth to be put from an Affirmation; as in my text,

*Shall there bee evill in a city, and the L O R D hath not done it?*

It is as if our Prophet had said: *There shall be no evill in a city, but the L O R D will doe it:* Or, *whatsoever evil is in a city, the L O R D hath done it.*

*Durus est hic sermo,* happily will some say , as those fleshly hearers of Christ said to Christ, Ioh.6.60. When Christ had told them; that they were to eate his flesh, & to drinke his blood, else they should not liue . *Durus est hic*

*hic sermo*, This is a hard saying ; who can endure to heare it? Shall there be no evil in a city , but the L ORD will doe it? but he hath done it? *Durus sermo*; This is a hard saying.

This stumbling blocke , this stone of offence will easily be remoued , if you will bee pleased to consider with me three circumstances expressed in the letter of my text: *Quis, Quid, Vbi*. An Agent, an Action, The place of performance. The Agent is the L ORD , the Actio is a doing of evill, the place where this action is to bee performed, is a City . Shall there be evill in a city , and the L ORD hath not done it?

Follow me, I beseech you, in these three, I will passe them over as briefly, and as plainly as I may. If in my discourse I shall seeme for a while somewhat thorny, or perplexed, helpe me with your attention.

*Shall there be evill in a city , & the L ORD hath not done it?*] The first circumstance to bee now considered, is *Quis*. The Agent. My text calls him I E H O V A H.

I E H O V A H! It is the most proper name of God. No creature is made partaker of it; nor man, nor Angel. It betokeneth first the essence of God, secondly the truth and complement of his promises. First it signifieth, that God is *verè trādū. à quo nō alia mōra*; that God is so of himselfe , that *cōhim, and through him, and to him are all things*. Secondly it signifieth, that God is ever faithful in his promises. From whence two things should deeply, and perpetually bee fastned in the memory of every Christian: one is, that our God is an everliving God, is the chiefest good, is the author of all good

<sup>6</sup> Rom. 11. 36.

good, and is therefore alwaies, and aboue al things to be loued: the other is, that our God is ever true in his promises, and therefore that our whole trust must euer lie on him. For he only is IEHOVAH: IEHOVAH is his name for ever, it is his memoriall unto all generations. So it is called, Exod. 31.5. and Hos. 12.5.

This our God, the Lord, IEHOVAH, who is of himselfe alone, and is only true in all his sayings, hee is not that God of those shamelesse blasphemers, the <sup>f</sup> Mānichees <sup>f August, de Hæresib, c. 46.</sup> and <sup>g</sup> Marcionites, <sup>h</sup> Deus malus, à quo sit omne malum, <sup>g Ibid. c. 22.</sup> an evill God from whom commeth all evill. Our God is no such God; there is no evill in him, there proceeds no evill frō him: he is wholly <sup>i</sup> good: good <sup>k</sup> of himselfe; & by his essence. Now, if bony, of its owne nature and essence sweet, hath no bitternesse in it; if the Sunne of its owne nature and essence light, hath no darknesse in it; without doubt God of himselfe, of his owne nature & essence good, hath no evill in him. Wee confesse with David, Psal. 5.4. O our God, thou art not a God, that hast pleasure in wickednesse, neither shall any evill dwell with thee.

Thus you see, *Quis*, who this Agent is. It is IEHOVAH, the Lord our God, whose being is of himselfe, who is true in all his sayings, who is absolutely good, in whom there is no staine of evill. Such is the Agent. The next circumstance is *Quid*, the Action, a doing of evill; Shall <sup>1 Mat. 7.17.</sup> there be evill in a city, and the L O R D hath not done it? <sup>m Arist.2.</sup>

The naturalist saith; <sup>1</sup> A good tree bringeth forth good fruit: the Philosopher saith; Omne <sup>m</sup> agens agit sibi simile; Such as the Agent is, such is the Action: if the A-

<sup>1</sup> Psal. 33.5. &  
73.1 & 103.1.  
17. & 136.1.  
<sup>k</sup> In se Deo bo-  
nus est suus effe-  
ctus, & summe.  
Polâ Syntag.  
Theol. lib. 2.  
cap 20.

<sup>n</sup> est suus effe-  
ctus, & summe.  
Phys. Aquin.  
2. Dist. 18. qu.  
Zanch. de At-  
trib. l. 2. cap. 7.  
qu. 3.

gent be good, the Action cannot be evil. How then is it, that God of himselfe and absolutely Good, is here, in my text, noted, for a doer of evill?

For answer herevnto wee must with St Austin cap.

26. contra Admantum Manicheum distinguish of evils:

there is *malum quod facit homo*, and *malum quod patitur*, there is an evill which man doth, and there is an evill which man suffereth: the first is *sinne*, the other is

*the punishment of sinne*, of this, not of that, must God be said to be the doer. This distinction is more plainly delivered by Tertullian, contra Marcion. lib. 2. cap. 14. There is *malum delicti*, and *malum supplicij*, there is *malum culpe*, and *malum paenae*; there is an evill of sinne, &

an evill of paine, *Suum cuique parti definimus autorem*,

saith that Father, *malorum quidem peccati & culpe Diabolum, malorum vero supplicij & paene Deum creatorem*.

Of the evills of sinne and fault the Devill is the author, but in the evils of paine and punishment, wee acknowledge the hand of God the Creatour.

This distinction of evils, saith n Pamelius, is worth the noting against Calvin, and his followers; as if Calvin, or the rest, who maintaine the truth of that doctrine, which Calvin professed, denied this distinction of Evils, to make God the cause and author of sinne.

This horrible blasphemie and impietie, wherewith o Bellarmine, P Campian, q Gretser, r Becan, and f other of that rabble, haue branded vs, I haue elsewhere diverted in a Sermon vpon Hos. 10.2. wherein I confirmed two positions.

One: *There is a degree of some forwarder disposition of God*

<sup>n</sup> Annot. 82.  
in locum  
Tertulliani.

o De amiss.  
Grat. & statu  
reccati lib. 2.

cap. 4.  
P Octavā  
ratione.

q Defensione  
præstationum  
Bellarm. tom  
1 pag. 5, &c.

r Tom. 1.  
Opusc. 3. de  
autore pec-  
cati p. 98.

s Bernard.  
Dörhoff A-  
podix 1. cap.  
3. pag. 32.  
Carol. Scri-  
banus Or-  
thod. fidei  
controvers.  
lib. 2. cap. 3.  
pag. 121. &c.

Math. Kelli-  
son, in his  
Reply to Sut-  
cliffes answ-  
er to the Survey  
5. booke pag.  
356. &c.

God, in the actions of unrighteous men, then his bare toleration.

The other : Though God bee a worker in the workes of the wicked, yet is the will of the wicked thereby no way compelled. Whence followeth this conclusion ; God is not to any construction, the cause or author of sinne. This we affirme in our hookes, we teach in our pulpits, we determine in our Schooles.

We say, and our adversaries will say no lesse, that God is the author of all actions in the world; that hee is the author of every motion within vs. *In him we liue and moue, and haue our being, Act. xvi. 28.* without him we liue not, we moue not, we haue no being. Yet wee say that sinne, is wholly and only of man himselfe; we cannot challenge God for any part thereof.

Distinguish then the *accident* from the *subject*, distinguish the *sinne of the action* from the *action it selfe*; God in the one shal be glorified, and man shal be iustly condemned for the other. *God is not to any construction on the cause, or author of sinne.* Yet, you see my text chargeth him, as if he were the *cause & author of Evill.* Shall there be evill in a city, and the Lord hath not done it?

Evill! If by evill you will understande according to my former distinctions (*malum pænae, malum supplicij, malum, quod homo patitur*, which you may call, *malum afflictionis*) if by Evill you will understand the evill of paine, the evill of punishment, the evill of affliction, you haue the meaning of my Prophet: *Shall there be any Evill? Any evill of paine, punishment, or affliction, Shall there be any such Evill in a city, and the Lord hath*

*not done it?*

These now-brought distinctions of evill may serue for the vnfolding of other texts of Scripture: of that, *Esay 45.7.1, the Lord, create Evill;* & that, *Lament. 3.38. Out of the mouth of the most high proceedeth Evill;* & that *Ion. 3.10. God repented of the Evill,* that he had said, bee would do unto them. By *Evill* in all those places, as here in my text, we are to vnderstand the Evil of paine, punishment, and affliction.

The *Evill* of paine, punishment, and affliction! Why *Evil?* Doubtlesse whatsoever paine, punishment, or affliction befalleth vs, it is *good.* 1. Because it is laide vpon vs, by God, who is of himselfe, and absolutelie *good.* 2. Because it is iust: and what is iust, must needs be *good.* 3. Because it tendeth to the glory of God, and the salvation of the elect; and who will deny this to be *good?* For these reasons whatsoever paine, punishment, or affliction may befall vs, it is *good.* Why then is it in my text, and elsewhere noted by the name of *Evill.*

It is so noted, because in our sense and feeling it is *Evill.* Things may bee termed *Evill* two manner of waies: some are *Evill indeed, and of their owne nature;* in this rancke we must place our sinnes: some are *Evill, not indeed and of their owne nature;* but in regard of our sense, apprehension, and estimatio; & in this ranke we must place whatsoever, paine, punishment, or afflictio God layeth vpon vs in this life for our sinnes. I say the, that the *Evill* in my text, is *indeed good,* but *improperly Evill;* it is *good in its owne nature,* but *Evill only,* as wee call

call *Euill*, whatsoever liketh vs not, or is not for our ease . Thus farre haue you my second circumstance, *Quid, the Action, a doing of Euill: Shall there be euill in a city, and the Lord hath not done it?*

The third circumstance is *Vbi*, the place where this Action is performed. My text calis it a *City*. *Shal there be Evill in a City?* In *Civitatibus*, in Cities, so Lyranus expoūdeth it. In *Civitate aliquā*, in any City, it is *Mer-cerus* his exposition. I say, in *Civitate huius mundi*, in the City of this world.

This vniverse, & admirable frame of Nature wherin  
Is now a H,<sup>t</sup> the L O R D , our God, & reigneth, consisteth of <sup>Ps. 97.1. &</sup>  
two Cities : the one is, <sup>u</sup> *Civitas Dei*, the city of God, <sup>u August. Re-</sup>  
the other is, <sup>x</sup> *Civitas huius mundi*, the city of this <sup>tract. 1. 2. c. 43.</sup>  
world. The one is <sup>y</sup> *Celestiall*, the other is *Terrene*; the <sup>x August. de</sup>  
one is of the <sup>z</sup> *Saints*, the other of the wicked; the one is <sup>temp. ferm.</sup>  
<sup>106.</sup>  
<sup>a</sup> *Ierusalem*, the other is *Babylon*. In the first, that most <sup>y Aug. de Civ.</sup>  
glorious city of God, and his Saints, the Celestiall <sup>Ie. cap. 28.</sup>  
*Ierusalem*, all teares are wiped away from the eies of the <sup>Deilib. 14.</sup>  
citizens; there is neither death, nor sorrow, nor crying, nor <sup>z Aug. de ca-</sup>  
paine, *Revel. 21. 4.* There is no *Evill* there; no not the <sup>rudib. 1. 1. c. 19.</sup>  
*E-vill* of affliction. Wherefore that *City*, is not the *City* in <sup>a Aug. Enar-</sup>  
my text. <sup>rat in Ps. 61.</sup>

In the other *City*, the *City of this world*, the *Terrene* <sup>b</sup> *city*, the *city pestered with the wicked*, *Babylon*, great <sup>b Ps. 79. 4.</sup>  
*Babylon*, the *city of confusion*, there is no sure repose for <sup>c</sup> *mourne* <sup>e Ps. 88. 9.</sup>  
the Godly there. There may they become a <sup>b</sup> *reproach* <sup>b</sup> *to their neighbours*, there may they be a *scorne*, and deri-  
siō, to them, with whō they liue; there may they <sup>c</sup> *mourne* <sup>e Ps. 88. 9.</sup>  
daily by reason of affliction. For even the Godly, who

are

<sup>a</sup> August. de  
civitate Dei  
lib. 15. cap. 1.  
are <sup>b</sup> by grace cives sursum, Citizens aboue, citizens  
of the supernall and Celestiall City of God, they are  
also by grace peregrini deorsum, pilgrimes, or strangers  
here below, in this Terrene city, the city of this world.  
Here must they pasle through many evils; here must  
they be cut, hewen, and squared, with sundry tribula-  
tions, sicknesses, and diseases, before they can bee made  
fit and liuely stones for the heavenly *Ierusalem*.

Thus haue wee found out the *City* in my text; it is  
this *Terrene City*, the *City of this world*; and this was my  
third circumstance. *Vbi*, the circumstance of the place,  
where the *Agent* performeth his *Action*.

<sup>c</sup> In the mar-  
gin of the new  
translation.  
Now the meaning of my text is plaine. Shall there  
be evil in a city, and the L O R D hath not done it? Shal there  
bee evill? Any evill of paine, punishment, or affliction,  
*In a City*? Not only in this *City*, wherein wee are now  
assembled, but in any *City*, or other place of the whole  
world, in the *city of this world*, Shall there bee any such  
evill anywhere, and the L O R D hath not done it? Or, as  
the diverse reading is, <sup>c</sup> Shall not the L O R D doe some-  
what? The doctrine from hence to be commended to  
your most serious and religious meditations, is,  
whatsoever affliction befalleth any one any where, in  
this world, it is from the L O R D.

By affliction in this proposition I understand the  
suffering of any thing, the sense, or cogitation whereof  
our nature shunneth. Whatsoever is any way grie-  
vous, or offensive, to our humane nature, I call *Afflictio*.  
The temptations of the flesh, the world & the Devil;  
the diseases of the body, an infortunate husband or  
wife,

wife, rebellious children, vnthankfull friends, losse of goods, reproaches, sculaunders, war, pestilence, famine, imprisonment, death; every crosse and passion, bodily or ghostly, proper to our selues, or appertaining to such as are of our blood, private or publike, secret or manifest, either by our owne deserts gotten, or otherwise imposed vpon vs, I call *Afflictions*. In a word, all manner of miseries, calamities, vexations, or molestations in this life from the least to the greatest, from the paine of the little finger, to the very pangs of death, I call *Afflictions*.

There are two sorts of men (shall I say, in this city? I say in the city of this world) there are two sorts of men visited with afflictions: the one, the Scriptures call the *reprobate*; the other, the *elect*; they are the wicked, these the godly. Whatsoever affliction befalleth the first sort, the *Reprobate*, the wicked, it is, (as Divines call it) *punishment*, a punishment wherewith God as a fearefull judge avengeth himselfe vpon the wicked for their sinnes; properly a punishment; a punishment inflicted on men sinning, that the justice of God may thereby bee satisfied.

With the other sort, with the *Elect*, with the *Godly* it is not so, Whatsoever afflictions befall them, they are not properly punishments for their sinnes; they are more rightly called *Crosses*. Punishments they cannot properly be called; because whatsoever punishment is due to any of the *Elect* for their sinnes, it's fully answered by *Christ* in his active and passive obedience, in his life and death. He is become our *avenger*, hee hath paid

the price of our redemption, he hath fully satisfied for all our sinnes; our sinnes past, present, and to come. And therefore if any afflictions be vpon vs, we are not to call them properly punishments for our sinnes; the name of crosses will besit them better.

These crosses of the godly are either ~~miseries~~, or ~~burdens~~, they are either chastisements for our sinnes already perpetrated, to make vs the more wary for the time to come, that we fall not againe into the same, or the like sinnes; or they are trials, and exercises, of our faith, hope, charitie, patience, and other like Christian vertues. Now all these fore-mentioned afflictions, either properly punishments for sinne, such as are the afflictions of the wicked, or chastisements, or trials, such as are the afflictions of the Godly, they are all from the Lord according to the truth of my doctrine, *Whatsoever affliction befalleth any one, anywhere in this world, it is from the Lord.*

The Lord, he is ~~an~~ ~~or~~ ~~ever~~ ~~the~~ primary cause of all afflictions, and of many the immediate cause. Of the universal deluge, and stond of waters in the daies of Noah, Gen. 6.17. Of the burning of Sodom, Gomorah, and their sister Cities, Gen. 19.24. Of the overthrow of Pharaohs host in the midst of the sea, Exod. 14.27. Of the smiting of Nabat to death, 1. Sam. 25.38. of all these was God the immediate cause.

Some afflictions it pleaseth God to effect mediated, by secundary, and instrumentall causes, by Angels, by me, by other creatures.

First God afflicteth by Angels. By an Angel he smote

Dn-

David's people, so that there died of the pestilence frō Dan to Beersheba, seauenty thousand men, 2 Sam. 24. 15. By an Angel he smote in the campe of the Assyrians, one hundred four score and fise thousand, 2 King. 19. 35. By an Angel he smote K. Herod, so that he died, Act. 12. 23.

Secondly, God afflicteth by men. Here might I tell you of the afflictions, wherewith God exercised his people Israel by *Cushan-Rishathaim* K. of Mesopotamia for eight yeares, Judg. 3. 8. By the *Midianites* for seaven yeares, Judg. 6. 1. By the *Philistines*, and the *Ammonites* for eighteene yeares, Judg. 10. 8. By the *Philistines* againe for forty years, Judg. 13. 1. Here might I relate vnto you the many afflictions; wherewith God proved his people, the people of *Iudah*, by sending against them the *Egyptians*, *Affyrians*, and *Cheldeans*. The booke of the *Kings* and *Chronicles* are copious in describing them. I need not remember you of *Ashur*, Esa, 10. 5. how there he is stiled the rod & the staffe of the wrath of God, to signifie, that he was organum, sive instrumentum Dei, the executioner of Gods vengeance vpō Hypocrites. I will not hold you with any long narration of *Attila*, King of the *Hunnes*, *Medes*, *Gotthes*, and *Danes*, how in his title or inscription he called himselfe, *metum orbis, flagellumq; Dei*, the terror of the world, & the scourge of God. I passe over the great *Turke*, whom you know now to bee the hammer of the world, and the rod of Christendome.

Come we home vnto our selues. Here shal we find it made good, that by men God afflicteth men. Else why as it come to passe according to *Ieremias* words, chap.

9.4.that a neighbour deceiueþ his neighbour, that a brother supplanteth his brother? Why is it now according to Micah's words, chap. 7.6. that the sonne dishonoureth his father, that the daughter riseth vp against her mother?

<sup>a</sup> Micah 7.6.  
<sup>b</sup> Matt. 10.36.  
<sup>c</sup> Amos 2.6.

<sup>d</sup> Amos 2.7.  
<sup>e</sup> Hab. 1.2,3. Why are a man's enimies now the men of his owne house? Why doth the corrupt Magistrate ḡ sel the righteous for siluer, and the poore for a paire of shooes? Why doth the cruell Landlord h̄ pant after the dust of the earth on the head of his poore tenants? Why behold we in our cities biting usurie, violence, oppression, false dealing? Certainly God is even now pleased to afflict men by men.

Thirdly, God afflieth by other creatures also. This the story of Gods visitation vpon Pharaoh, and the Egyptians, Exod. chap. 8,9,10. maketh plaine vnto vs. There we finde that frogges, lice, flies, grasshoppers, thunder, haile, lightning, murraine, botches, and sores, did instrumentally avenge God vpon man & beast in Egypt. Not in Egypt only, but every where else, those & other like creatures, as fire, and snow, and vapours, and stormy windes, doe fulfill what God commandeth. So saith the Spirit, Ps. 148.8.

Infinite might I be in the prosecution of this point & yet keepe my selfe within the limits of Sacred writ. But I may not dwelle hereon. Only in summe I say; Jehovah, the Lord our God, the Agent in my text, is Deus exercituum, a God of hosts. All creatures, Celestial, Terrestrial, Infernal, & the rest, that are either in the aire, or in water; they are all of Gods armie, and are ready to do his Holy will. By these God afflieth vs. These

are

are the instruments, but God is the author of our afflictions. Thus is my doctrine established,

*whatsoever affliction befalleth any one anywhere  
in this world, it is from the Lord.*

*whatsoever affliction] be it punishment, chaffisement or triall, Befalleth any one] wicked or Godly, Any where in this world] either here or else where, in the city of this world, It is from the Lord] either immediatly and primarily of himselfe, or mediately and secundarily, by Angels, men, and other creatures, the instruments & executioners of his holy and iust iudgements.*

This doctrine thus confirmed and explained is profitable many waies.

First it may serue for reprooche offsome olde Hereticks, the Coluthians, and Florinians. The <sup>k</sup> Coluthians <sup>b August. de  
haret. cap. 69</sup> affirmed, that *God doth no evill*, contrary to my present text and doctrine. The *Florinians* affirmed, that *God createth evill*, contrary to that, Gen. 1. 31. *God saw every thing, that hee had made, and behold it was very good.* These two sects of Hereticks are one against the other, but both against the dictates of the holy Spirit. S. *Auſtine cap. 66 lib. de heretib.* hath fittid one answer for both: *Creat Deus mala, penas iuſtiſſimis irrogando, quod Coluthus non videbat; non autem malas creando naturas, arg. ſubſtantias, in quantum ſunt nature, atq. ſubſtantiae, ubi Florinus errabat.* The ſumme of his answer is: *God may bee ſaid to create evill, to doe evill, by laying vpon offenders iuft punishments, which Coluthus ſaw not; but not by making evill natures and ſubſtances, which was Florinus his errore.* God crea-

<sup>1</sup> Paulus de Palatio.      <sup>1</sup> de malo  
teth evill, God doth evill; vnderstand it not  
culpe & criminū, but de punitione, pænāg, scelerum, vnder-  
<sup>2</sup> Rupertus.      stand it not of the evill <sup>m</sup> of iniquitie, but of the <sup>P</sup>  
vill of affliction, you are in right. For,  
whatsoever affliction befalleth any one anywhere in  
this world, it is from the L O R D .

Is it from the L O R D ? Then in the second place  
this doctrine serueth to reprove such, as doe voluntarily,  
and wilfully thrust themselues into afflictions, not  
expecting the good houre, when God should lay his  
rod vpon them. The offenders in this kind are the Pa-  
pists, such as betake themselues to the discipline, as  
<sup>n</sup> *Aulorūgias* they cal it, <sup>n</sup> to beat themselues naked with rods & whips;  
<sup>o</sup> *Saxxos*, as such as superstitiously <sup>o</sup> weare sackcloath, <sup>P</sup> goe barefoo-  
<sup>P</sup> *Pruporibas* ted, and <sup>q</sup> lie vpon the ground; thinking by these, and  
<sup>q</sup> *Xapessias*, such toies, to expiate their sinnes, and to demerite vne-  
to themselues eternall life.

A vaile for this their hypocrisy they thinke they  
haue, in 1. Cor. 9.27. where S<sup>t</sup> Paul saith of himselfe,  
*I keepe my body under, and bring it into subiection.* The  
words are much stood on by Gretser lib. 1. de Discipli-  
nis cap. 4. Hee collecteth from them, that S<sup>t</sup> Paul did  
discipline himselfe, that is, did punish himselfe with  
strokes of rods or whips. For what else, saith hee, is  
*vmond*, but to *beate with mighty strokes?* And what  
is that, but *facere disciplinam*, to vse discipline vpon  
himselfe.

This vaile we easily take from them. S<sup>t</sup> Paul takes  
his *vmond* tropically, as translated from the manner  
offight betweene a champion, and his antagonist.  
But

But what is this to the *jesuites* purpose, who takes it literally?

• St Paule kept his body under, and brought it into subiection. I graunt it. So should we after his example. It's our parts also *à manier*: it's our parts to keepe our bodies under, to bring them into subiection. The meaning is not, that wee should afflict and macerate our bodies with whips, with scourges, with hairecloths, with lying upon the ground, and the like; St Paule did not do so; but the meaning is, that we should subdue the *reliquies of the old man* within vs, that wee should keepe under the body of sinne within vs, that we should bring into subiection the corrupt nature within vs, that thus mortified in the flesh, we may bee quickned by the Spirit, as St Peter speaketh. 1. Epift. chap. 3. 18. Thus mortified in the one, and quickned by the other, wee shall bee armed with patience to beare whatsoever affliction shal light vpon vs, being well assured, that every such affliction is from the L O R D, according to the truth of my doctrine,

*whatsoever affliction befalleth any one, any where, in this world, it's from the L O R D.*

Is it so-beloued? Then in the third place this doctrine serueth to confute the vaine opinioñ of Fortune, wherevnto, like the Philosophers of old, some carnal ignorant people now adayes vse to ascribe such their afflictions, whereof they see not an apparent cause. If by fire, by lightning, by tempests, by windes, by wa-  
ters, by vnseasonable weather, by theees, or otherwise, they receave losse, they ascribe all to Fortune; quasi

D e-

*D e u s o t i u m c o l e r e t i n c a l o , & n o n c u r a r e t r e s h u m a n a s ,*  
as if they were to hold it for an article of their beleefe,  
that God liueh idlye in Heaven, and hath no care of  
mans affaires.

*N o l i f o r t u n a m , q u e n o n e s t , d i c e r e c e c a m .* Foolish  
man ! why doſt thou for thy loſſes accuse blinde for-  
tune, when there is no ſuch thing? Looke vp to Heavē.  
There is the ſate of Maieſtie, whereon he ſitteth, who  
ordereth all thy loſſes. Be patient towards him . He is  
the Lord. How knowest thou , whether hee will not  
deale with thee, as he dealt with Job, cha. 42.12? It may  
be , hee will make thy latter ende , better then thy be-  
ginning was. Forget not therefore what now thou  
haſt learned ,

*w h a t s o e v e r a f f l i c t i o n b e f a l l e t h a n y o n e a n y w h e r e i n  
t h i s w o r l d , i t i s f r o m t h e L O R D .*

Is it from the Lord? Here then in the fourth place  
we haue, wherewith to comfort our ſelues in the day  
of affliction. Whatſoever affliction ſhall befall vs , its  
frō the Lord: the Lord he is omnipotent, he is merciful,  
he is ever present with vs: he will not ſuffer vs to be tem-  
pted aboue our abilities; but will with the temptation alſo  
make a way to escape, that wee may be able to beare it. So  
faith S. Paule, 1. Cor. 10.13. Well: we may be troubled on  
every ſide, but we ſhall not be overpreſſed; we may bee  
perplexed, but ſhall not be in deſpair; we may be perſec-  
uted, but ſhall not be forſaken; wee may be caſt downe,  
but ſhall not bee deſtroyed. The ſame Apostle doth af-  
ſure vs hereof, 2. Cor. 4.8. Say, it is our caſe. Wee are  
troubled, perplexed, perſecuted, caſt downe; what ſhall wee  
do?

doe? Wee will support our selues with Davids confidence, Psal. 23.4. Though we walke through the valley of the shadow of death, we wil feare no evil for thou LORD, art with vs. Thou, LORD art with vs; *Quis contra nos?* Rom. 8.13. We wil not feare, what man can doe vnto vs. Hebr. 13.6.

Wherfore to conclude, sith there is no affliction, that befalleth any man in this world, but it's from the LORD; and he is a bastard, not a sonne, that is not partaker of afflictions, as the author of the Epistle to the Hebrewes witnesseth, chap 12.8. Let vs with S. James, chap. 1.2. account it exceeding ioy, when we are afflicted. The Patriarches, the Prophets, the Evangelists, the Apostles, haue found the way to Heavē narrow, rugged, and bloody: and shall wee thinke that God will strew carpets for our nice feete to walke thither? He that is the dore, and the way, our LORD & Saviour, Iesus Christ, hath by his owne example taught vs, that by many afflictions we must enter into the kingdome of Heaven. There is but one passage thither; and it is a strait one. If with much pressure we can get through, and leaue but our superfluous rags, as torne from vs, in the throng, we shall be happy.

Let vs therefore, whensoeuer any adversity, crosse, calamity, miserie, or affliction shall betide vs, let vs with due regard to the hand, that smiteth vs, receive it with thankes, keepe it with patience, digest it in hope, apply it with wisedome, bury it with meditation, and doubtlesse it shall end vnto vs in peace and glory, in peace of Conscience in this life, and in glory eternall in the highest Heavens. Of this peace of Conscience in

*The Haven of the Afflicted.*

this life , and that immarcessible crowne of glory in the  
life to come, vouchsafe gracious Father, to make vs  
all partakers for thy best beloued Sonne Iesus  
Christ his sake : to whom with thee in the  
vnitie of the Holy Spirit be all praise  
and power, might and Maiestie,  
dignitie and dominion for  
evermore. Amen.

*FINIS.*



